NOTES

RECENT PUBLICATIONS ON ZEN IN FRANCE

Among the many books that appeared in France during the month of January 1972, were two important for those interested in Zen Buddhism: *Les Entretiens de Lin-tsi*, translated by Paul Demiéville (Paris, éditions Fayard), and *Dans les Monastères Zen au Japon* (Paris, Hachette-Littérature), by Shibata Masumi.

The first is a fine complete translation of the *Lin-chi lu* (J. *Rinzai roku*), the record of the sayings of the great T'ang Zen master Lin-chi I-hsüan (d. 866), and one of the best examples of the genre. Fragments of it have been translated and published before in other Western languages, and a complete English translation done in Kyoto at the now inactive First Zen Institute of America in Japan has to all purposes been completed for some years, but Professor Demiéville's translation is the first actually to be published. He consulted a wide range of commentaries, both traditional and modern, for his translation. In the introduction, Professor Yanagida Seizan of Hanazono University in Kyoto is singled out for particular praise for his recent scholarly research into *Rinzai roku*.

In the second work, the author attempts to show Zen not simply as a religious practice, but as a vast synthesis of Japanese culture. He sets forth with the aid of photographs the everyday life in the monasteries, their yearly calendar, and the histories and characteristics of the principal Japanese temples; he ends with a section entitled "La vie d'un laïc Zen," which is centered around excerpts drawn from the diaries and letters of the modern Japanese philosopher Nishida Kitarō (1870–1945), and is concerned mainly with his zazen practice.

Editions Albin-Michel has just reedited, for the third time, this time in pocket format, Suzuki Daisetz's *Essais sur le Bouddhisme Zen* (3 volumes). This new edition promises to be even more popular than the first.

Also newly appearing in paperback is *Zen, l'autre versant*, by François-Albert Viallet (Paris, Casterman/poche). While practicing Zen in Japan, the author discovered what he describes as an astonishing parallel between Father Teilhard de Chardin and Zen thought.

Other works worthy of mention include: *Zen au jour le jour*, by Jacques Rigaux (Paris, Courrier du Livre); *Tch'an (Zen)*, edited by Jacques Masui (Paris, Courrier du Livre); *Shobogenzo*, by Taisen Deshimaru (Paris, Courrier du Livre); *Les Maitres du Zen au Japon*, by Shibata Masumi (Paris, G.-P. Maisonneuve et Larose).

These are the principal works on Zen to have appeared in France in the course of the past two years. In addition, many books and articles translated from English and German are constantly being added to the gradually increasing store of literature available to the French student of Zen. On the side of practice, Master Deshimaru and his group are very active. What is lacking still are reliable translations of the classic Zen texts. This need will be filled in some measure by the French translation of Musō Kokushi's classic work *Muchū Mondō* ("Dialogues in a Dream"), translated by Shibata Masumi, which is scheduled for publication next year. *S. M.*

Suzuki Shunryū, 1904–1971

Suzuki Shunryū Roshi was born in 1904 in Shizuoka Prefecture. His father was a Soto Zen priest and Roshi. Instead of following the custom of becoming the direct disciple of his father, Shunryū left home and school when he was 13 to become the youngest disciple of his father's disciple, Gyakuju So-on Roshi of Zo-in, one of the leading teachers of the Soto School at that time. Within a few years the four other disciples of that period had run away to avoid the strenuous practice, but Shunryū remained at Zo-in until he was 19 or 20. At that point So-on Roshi sent his disciple to the high school attached to Komazawa University, and Shunryū continued on into his undergraduate studies. In his junior year he moved into the house of Mrs. Ransom, his English teacher, as her helper. She was British and had been the tutor of the last Manchu Emperor, and was then tutoring the Japanese Crown Prince, as well as teaching at Komazawa University. At first Mrs. Ransom teased Shunryū about his superstitious religion but eventually she became his first convert. After he completed his senior year and thesis on bowing at Komazawa University he went on to become a monk at Eiheiji. Mrs. Ransom visited him there for six weeks as a student.

After two years at Eiheiji, Shunryū entered Sojiji and remained there for a

year. (Eiheiji and Sojiji are the two head training monasteries of the Soto Zen School.) Previous to this So-on Roshi had moved to a much larger head temple, Rinso-in in Yaizu, and his disciple was asked to be the priest of Zo-in. However, upon leaving Sojiji Shunryū asked Gyakuju So-on's permission to let him teach the Dharma in some foreign land, maybe North America, but So-on Roshi refused, saying that he must stay at Zo-in and also help him rebuild Rinso-in.

When Suzuki Roshi was 31, Gyakuju So-on Roshi died, and Suzuki Roshi succeeded him as head of Rinso-in, despite a crucial dispute among the laity and local priests as to whether someone so young should become head of this major temple, responsible for 200 other temples. A year later Suzuki Roshi married and again prompted discussion among the congregation when he and his wife made their home in the temple, contrary to usual tradition. Within this period he also became the lifetime student of Kishizawa Roshi who was then the foremost scholar on Dōgen Zenji, the founder of Soto Zen.

Militarism was rising during this time and Suzuki Roshi formed a group of lay Buddhists to discuss the limited understanding behind such ways of thinking. The national government hired him to make a lecture tour, but the week he was to begin the militarists came into absolute power. Still Suzuki Roshi continued to speak, and apparently published his lectures, for when the occupational government following the war revoked the teaching certificates of all Zen Buddhist priests because of their support for the war, Suzuki Roshi appealed, using his publications as proof. Consequently his license to teach high school English, which he had received upon graduating but had never used, was returned to him by the government.

In 1948 Mrs. Suzuki died, leaving four children, and Suzuki Roshi remained unmarried for some time. He founded two kindergartens in Yaizu and continued the work on Rinso-in, which had been interrupted by the war. In the construction he insisted, to his congregation's amazement, that the workmen use the original, 400-year-old style of carpentry. By 1957 the restoration was completed and in 1958 Suzuki Roshi married a kindergarten principal from Shizuoka. In the same year he unexpectedly accepted a three-year position as the resident priest of Sokoji Temple in San Francisco. He arrived in May of 1959 and two and a half years later his wife Mitsu and the youngest child of his first marriage, his son Otohiro, were sent to San Francisco supposedly to bring him back. They stayed, however, and Suzuki Roshi asked for another three-years leave of absence. In

1968, his eldest son, Hoichi, acquiesced to the congregation and became the priest of Rinso-in.

In San Francisco at first Suzuki Roshi did zazen by himself. If anyone asked him about Zen he said he sat every morning at half-past five. A group formed around this practice, and in 1962 they incorporated themselves as Zen Center and began publishing a mimeographed newsletter which Suzuki Roshi named the *Wind Bell*. As Zen Center continued to grow Suzuki Roshi began looking at possible sites for a country meditation center, and Richard Baker, then the President of Zen Center, took him to see Tassajara Hot Springs, a 100-year-old resort deep in the California coastal mountains south of Monterey. Students and friends were asked to help, and the subsequent monastery was dedicated in 1967 as Zenshinji/Zen Mountain Center. Meanwhile other zendos, led by older students from Zen Center, were being founded in the suburbs of San Francisco. By 1969 Zen Center had grown too large to continue sharing Sokoji with the patient Japanese laity, and moved with Suzuki Roshi into a 50-room, former residence club at 300 Page Street in San Francisco, where he and his students could practice more closely together in the city.

In the winter of 1969/70 Suzuki Roshi's health was weakened by influenza. It remained poor, but he was still able to visit Japan late in the year. There he formally recognized as his Dharma heir Richard Baker, who was then in Japan studying Buddhism and Japanese culture. In the autumn of 1971 when Suzuki Roshi became much weaker Richard Baker returned to San Francisco and Suzuki Roshi installed him as the second Abbot and Roshi of Zen Center.

In the early morning of December 4th, Suzuki Roshi asked to be given a bath. He didn't speak afterwards and during the first period of zazen of the Rohatsu Sesshin, the traditional week of intensive meditation which commemorates Buddha's Enlightenment, he died in the presence of Mitsu and Otohiro Suzuki, and Baker Roshi.

PETER SCHNEIDER

Baker Roshi's Statement at Suzuki Roshi's Funeral

There is no easy way to be a teacher or disciple, although it must be the greatest joy in this life. There is no easy way to come to a land without Buddhism and

leave it, after 13 years, having brought many disciples, priests and laymen well along the path, and having changed the lives of thousands of persons throughout this country; no easy way to have begun and nurtured a Sangha and community that include a mountain monastery, a large city practice center, and other practice centers in California and elsewhere. He brought us Buddha, himself, and an understanding of Buddha which included us. There was room for everyone. He knew himself that well. He brought us Dharma, such a thorough understanding and living of the teaching that grasses, trees, flowers, tables did actually teach us. He brought us Sangha, the traditional ancient Buddhist community, giving us a full sense of how to live through Buddhist tradition, to learn from his own Japanese culture, and to include our own culture through which Buddhism must find its expression. But this "no-easy-way," this extraordinary accomplishment, rested easily with him, for he gave us from his own true nature, our true nature. At funeral ceremonies for Hazel Paget and Trudy Dixon, two members of our Sangha, he spoke of three minds: joyful mind, the joy of Buddha's mind in all conditions; compassionate mind, which includes all of us without any idea of self; and big mind, as big as a mountain, deep as an ocean, without discrimination, penetrating fully and exactly, one with everything simultaneously. Through the intimate and unconditioned relationship of teacher and disciple, he left us intimate with Buddha and ourselves. He left as much as any man can leave, everything essential, the mind and heart of Buddha, the practice of Buddha, the teaching and life of Buddha. He is here, here in each one of us, if we want him, and in the life here, which was his life work to allow us to continue. Let us do everything possible to allow his passage, in many forms, to be complete, treating each other as Buddha. Let us each be reborn now. Let us realize our own true nature.

At the beginning of Buddha's Nirvana sesshin, just after the bell opening the first period of zazen, our great teacher, Suzuki Shunryū-Daiosho, joined Buddha. He passed with decision and gentleness. A few days before he died, when it was difficult for him to speak, I asked him, "Where will we meet you?" A small hand came out from underneath the covers, made a small bow, and drew a circle in the air.